1: Holmberg--74 (1941-42) 1950 Siriono
116, 553

"The Indians' kinship with the animal world is clearly reflected in the system of naming. At birth almost everyone receives an animal name. The most common method of securing such a name is for the father to go in quest of an animal as soon as the prospective mother begins to feel the pangs of childbirth. He usually goes in search of a particular animal, a valiant one like a tapir, a jaguar, or a peccary, but if such an animal is not to be found, the child is named for the first animal that the father kills. It so happens that in the cases of childbirth which I witnessed the father never came home empty-handed from such a hunt."

1: Holmberg--74 [2] (1941-42) 1950 Siriono-1-2
116, 553, 844, 159

"A specific case will best explain the method of naming. A certain woman at Tibaera called Eantázi (Mother-of-Strong-one) felt birth pangs in the early morning of August 28, 1941. Her husband, Eantándu (Father-of-Strong-one), upon being informed that the infant was soon expected, picked up his bow and arrows and left immediately for the hunt. Before leaving, however, he told me that he was going to look for a yákwa (jaguar) after which to name the baby. The infant was born about 10 a.m. while the father was still out on the hunt. He returned about 5 p.m., carrying a young jaguar on his back. After he had cut the cord, I asked him what the name of the child would be, and he replied, 'Yakwa,' which was the first animal that he had hunted that day.

The above-mentioned method of naming is practiced when the birth takes place during the day. If a child is born at night, when it is impossible for the father to go hunting, other methods are followed. In such cases, the infant may be named after some unusual characteristic that it possesses, such as a clubfoot, or after an animal some characteristic of which it shows a remarkable resemblance to. In the case of the twins whose birth was described above and which took place at night, the female was called Eáta (Many) because more than one child was born; the boy, Eičá (Twisted) because one of his feet was markedly turned inward. In another instance which I observed, an infant was born about 3 o'clock in the morning. Upon arriving belatedly on the scene, I asked the father what the name of the child would be, and he replied, 'Yikína' (Owl monkey).

When I questioned him as to why this name was given to the infant, he replied that while the birth was taking place a troop of owl monkeys passed by the house and were heard chattering."

1: Holmberg--74 [3] (1941-42) 1950 Siriono
116, 177, 553

"Although there are no formal ceremonies of naming, an infant is usually given a name by one of these methods. At Casarabe, however, where the Indians were living under conditions of forced labor and acculturation, the custom of seeking a name for the infant before it was actually born was supplanted by one in which it was named after the period of couvade was over."

1: Holmberg--74-75 (1941-42) 1950 Siriono
116, 553

"Besides the name that one receives at birth and the various names that one acquires by virtue of having borne children, i.e., through teknonymy, the Siriono are extremely fond of bestowing nicknames on people. These are applied to indivituals because of some striking physical characteristic that they possess or because of some outstanding event that happened to them. A man who [75] falls from a tree, for example, may be known henceforth as 'Falling-from-a-tree.' "